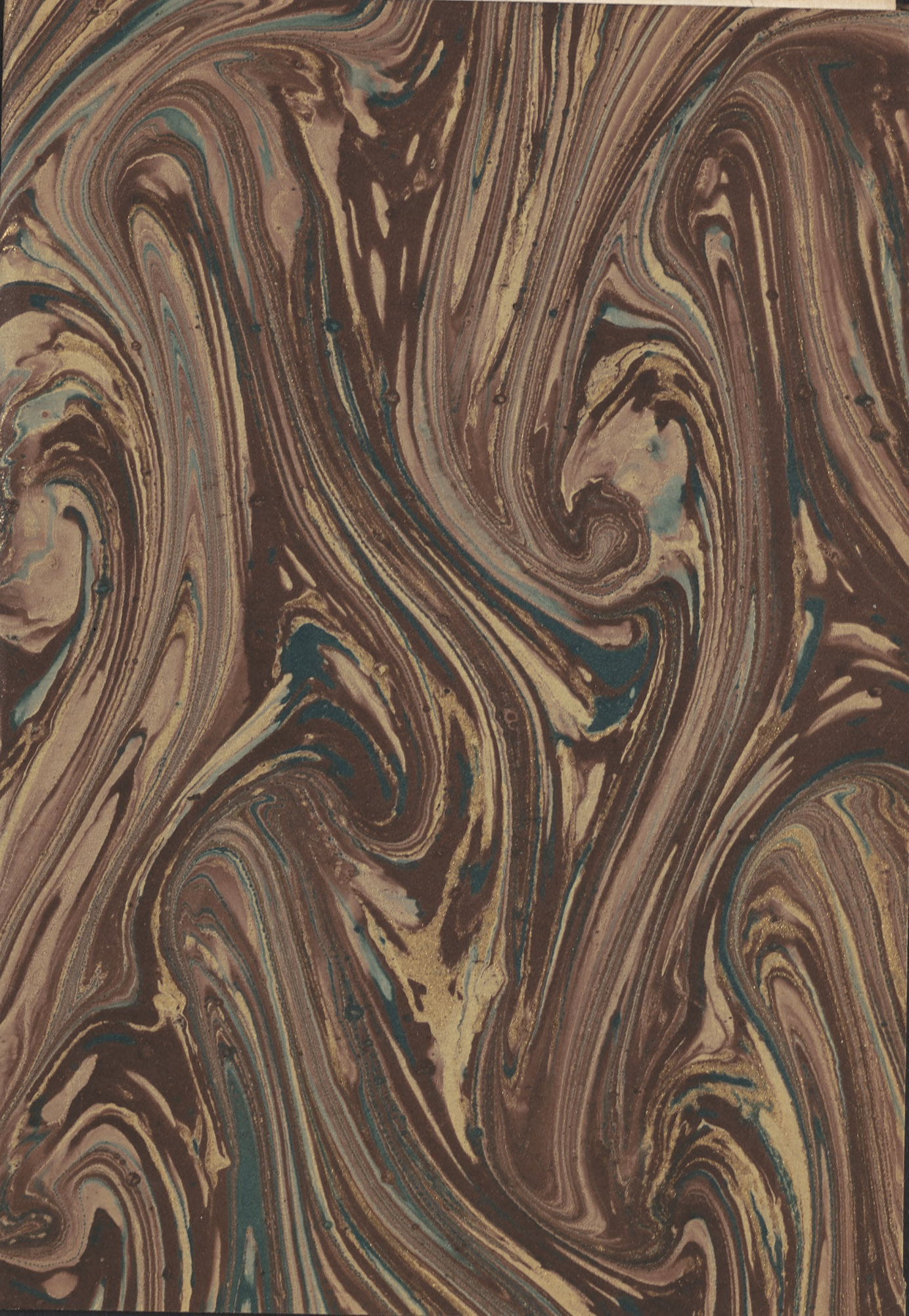

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A

SERMON

Delivered at the

PRESBYTERIAN CHURCH

IN

NEW-YORK,

JULY 31. 1746.

Being a DAY of ſolemn THANKSGIVING to Almighty GOD, for the late Victory obtained by His Majeſty's Arms, under the Conduct of *His Royal Highneſs* the DUKE OF CUMBERLAND, over the Rebels in *North Britain.*

By E. PEMBERTON, *A. M.*

NEW-YORK:

Printed and Sold by James Parker, *at the New Printing Office in Beaver Street,* 1746.

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PSAL. CXLIV. 10.

It is HE that giveth Salvation unto Kings: who delivereth David *his Servant from the hurtful Sword.*

GOD, the ſupreme and univerſal Governor of the world, is pleaſed in his adorable providence, to viſit mankind with a *variety* of diſpenſations; --- Sometimes he covers them with a *cloud* in his anger, and ſhowers down upon them floods of diſtreſſing *Judgments*; -- at other times they enjoy the *ſunſhine* of his favour, and rejoice in *Peace* and *Proſperity*.

NOW every Providence is attended with a voice to the inhabitants of the earth; and it is an important point of chriſtian wiſdom, to hearken to the *inſtructions* of heaven, and yield a chearful obedience to the *diſcoveries* of the divine will. By this we acknowlege the infinite perfections of his nature, adore the wiſdom of his government, and advance our temporal and eternal happineſs. *Whoſo is wiſe will conſider theſe things, and they ſhall underſtand the loving kindneſs of the Lord.*

WHEN viſited with *diſtreſſing Judgments*, we are to bow before the throne of a ſovereign God, and acknowledge that we deſerve the ſevereſt inflictions of his wrath. --- When favour'd with *diſtinguiſhing Mercies*, we are to rejoice in the Lord, and give him the glory of all the bleſſings we enjoy. --- In a day of *Adverſity*, God calls us, to *cloath our ſelves with ſackcloth*; to *hang our harps upon the willows*, and humbly deprecate his righteous diſpleaſure. — In a day of *Proſperity*, he invites us to *lay aſide our mourning weeds, to put on the garments of joy*, and celebrate the praiſes of our bountiful Benefactor.

THIS we are taught by the precept and practice of the *inſpired Pſalmiſt*, who had frequent occaſion to *ſing* both of *mercy and judgment*. In the Context we find God had wonderfully appeared for his *deliverance*, in a time of great extremity and danger. He had *taught his hands to fight and his fingers to war*, and had now *ſubdued the people under him*: Upon *theſe* accounts his heart was filled with *gratitude*, and his mouth overflowed with *praiſes* and *thankſgiving*. *I will ſing*, ſays he, *a new ſong to thee, O God: upon a pſaltery, and an inſtrument of ten ſtrings, will I ſing praiſes unto thee. It is he that giveth ſalvation unto kings; who delivereth* David *his ſervant from the hurtful ſword.*

YOU ſee, my Brethren, at firſt view, how *ſuitable* the words of my text are, to the *ſolemnity* of the

the preſent day; upon which we are met together to acknowlege the *divine Goodneſs*, who hath *lately* given *ſalvation to our KING*, and *delivered our* Iſrael *from the hurtful ſword* of our enemies. In the following diſcourſe I ſhall therefore ſhew:

FIRST, That the *beſt* of Kings are often expoſed to *eminent* dangers.

SECONDLY, The *ſalvation* they obtain is not to be aſcribed to *man*, but is given them of *God*.

THIRDLY, When God beſtows this *ſalvation* upon them, it is our *indiſpenſable* duty to celebrate the praiſes of the *divine goodneſs*.

FIRST PART.

THAT the *beſt* of kings are often expoſed to *eminent* dangers, and therefore ſtand in need of *ſalvation* and *deliverance*, is evident from the *records* of ſcripture, -- the *hiſtory* of all nations, -- and the *experience* of the preſent times.

THO' Kings are advanced to the moſt *elevated* degrees of dignity and power; tho' raiſed by providence above the *level* of the reſt of mankind, yet they enjoy no *prerogatives* that can preſerve them from the *common caſualties* incident to human nature. --- THO' they are *dignified* with the character of *gods* upon earth, yet they muſt *die like men*, and return to their original duſt: --- Their titles of honour, tho' adorned by the practice of a *diſtinguiſh'd* vertue; — their extenſive power, tho'

employed

employed to the *general advantage* of their fellow-creatures; — their crowns and ſcepters, tho' ſupported by *truth* and *righteouſneſs*; yet afford *no ſecurity* from the innumerable *evils* that attend a ſtate of mortality. Their *bodies* are expoſed to waſting ſickneſs, their *minds* may be filled with diſtreſſing terrors, and their *royal heads* will certainly in a little time be bro't down to the duſt of death; which makes no diſtinction between the *mighty conquerors* of the earth, and the *meaneſt ſlaves*.

But beſides the *common* accidents of life, their exalted ſtations expoſe them to *peculiar* and *diſtinguiſhing* dangers. Neither the *greatneſs* of their power, nor the *juſtneſs* and *mildneſs* of their adminiſtrations, can preſerve them from the *malignant* influences of malice and envy, of wrath and revenge. The moſt juſt and righteous princes frequently fall ſacrifices to the *ſecret treachery* of pretended friends, or the *open aſſaults* of profeſſed enemies. --- Flouriſhing kingdoms often become ſcenes of deſolation and ruin, by the *boundleſs ambition* of their aſpiring nobles, or the *unbridled inſolence* of a ſeditious and ungoverned multitude.

Upon theſe occaſions the moſt tender and affectionate princes are obliged to take up arms in their *neceſſary* defence, unſheath the ſword of juſtice, and ſometimes jeopard their lives in the high places of the field.

Neither

NEITHER the bleſſings that flow from *peace* and *good order*, nor the melancholly train of evils that attend a *domeſtic war*, can hinder men of *reſtleſs* and *ambitious* ſpirits, from enkindling the fire of contention in the boſom of their *native* country. They are even content to ſee the earth overflowed with a deluge of blood if they may but *retreive* their *broken fortunes*, and *eſtabliſh* their power upon the *ruins* of the public.

OF theſe things we have had too many *melancholly inſtances* in all ages. By ſuch treaſonable attempts *the Iſland of* GREAT BRITAIN, *the Land of our fore-fathers ſepulchres*, has often been made a theatre of war and confuſion; to the eternal infamy of her *unnatural* ſons, and to the unſpeakable damage of thoſe who have preſerved the character of *faithful* and *loyal* ſubjects.

BUT the LORD OF HOSTS has appeared in defence of our endangered liberties: The GOD OF BATTLES has gone forth with our armies; He has given *ſalvation to our King*, and delivered our nation from the *ſword* of our enemies. --- Which brings me to ſay,

SECOND PART.

THAT this *Salvation* muſt not be attributed to *men*, but aſcribed to the *moſt high God*. --- *It is* he *that giveth ſalvation unto kings*, &c.

THEIR ſalvation does not come *from the ſtrength of mountains, and the multitude of hills*, but *the God of* Jeſhurun *rides upon the heavens for their help, and in his excellency on the ſky* for their deliverance. It is not from the *wiſdom* of their generals, the *number* of their armies, the *valour* of their troops, but the *power* of the Almighty, that they obtain the victory. Therefore the *Pſalmiſt* tells us, *There is no king ſaved by the multitude of his hoſts; a mighty man is not delivered by much ſtrength; a horſe is a vain thing for ſafety; but it is the Lord of hoſts that ſaveth his anointed.*

GOD indeed is generally pleaſed to make uſe of *ſecond cauſes* in accompliſhing theſe happy events; but they are only *inſtruments* in his hands, and derive all their ſucceſs from his divine and *effectual* bleſſing. When the alarum of war is ſounding in our ears, and the enemy every moment expected at our gates, we are not called *to beat our ſwords into plowſhares, and our ſpears into pruning-hooks*; but to *make ready the inſtruments of war*, and valiantly defend the inheritance which the Lord our God hath given us.

BUT then we muſt always remember, it is not our own bows and ſpears, our own power and policy that can render our attempts victorious and ſucceſsful; *the race is not to the ſwift, nor the battle to the ſtrong, but God raiſeth up one and pulleth down another*, according to his ſacred and *unlimited* pleaſure.

HENCE

HENCE we ſometimes find, that the *moſt unlikely* deſigns, triumph over all oppoſition, and are crowned with ſurprizing ſucceſs; while the *beſt projected* ſchemes are unaccountably defeated, and end in confuſion and ruin.

INFINITE wiſdom orders affairs in this manner, *more ſtrongly* to convince us, that He who made the world at firſt by his power, ſtill continues to govern it, by his gracious providence, and gives victory and ſucceſs to whom *He* pleaſeth. Without He protects the perſon of our SOVEREIGN, and provides for the ſafety of the kingdom, the politicians counſel, the captains fight, and the guards watch in vain. --- It is *He* who takes him under his wings, *covers him with his feathers*, preſerves him from *the peſtilence that walketh in darkneſs*, and the deſtructive ſword *that waſteth at noon-day*. --- It is *He* who preſerves our *Generals*, *covers their heads in the day of battle*; and in time of danger appoints an inviſible guard of angels to encamp around them, ſo that they ſtand, when a thouſand fall on their right, and ten thouſand on their left hand. --- It is *He* who defeats the deſigns of our enemies, turns their moſt *politick* devices into *fooliſhneſs*, and cauſes all their unrighteous attempts to prove abortive.

AN *unthinking* world are apt to aſcribe theſe things to *ſecond cauſes*, and forget the SUPREME ARBITER of all events; and ſo place the *creature*

in

in the room of the *Creator*: But this is the height of rebellion and ingratitude! I therefore proceed to ſhew

THIRD PART.

THAT when God beſtows theſe *ſalvations* upon us, it is our *indiſpenſable* duty, to celebrate the praiſes of his *goodneſs*.

THIS is the voice of *nature* and *ſcripture*: What more *equitable*, than that he who is the father of *mercies*, ſhould receive a tribute of *thanks*! --- that he who is the author of our *victories*, ſhould be the object of our *praiſes*! Theſe *devout acknowledgments* are more acceptable to God, than the moſt pompous ceremonies of *external* worſhip, and the ſacrifice of a *grateful heart*, than the moſt *expenſive victims* offered up upon his altar.

BUT if we *neglect* this ſo juſt and reaſonable a duty, if (to uſe the language of the prophet) *we ſacrifice to our own net, and burn incenſe to our own draggs*; if we give the glory of our ſucceſs to *our own* policy and power, to *our own* conduct and valour; we deſpiſe the condeſcending *kindneſs* of Heaven, violate the ſacred laws of *gratitude*, and expoſe our ſelves to God's righteous *judgments*.

AND as this is a *juſt* and *reaſonable*, ſo it is a moſt *pleaſant* and *agreable* duty to a mind enlightned and renewed. We know indeed, that *none of his commandments*

mandments are grievous, that all *the ways of wiſdom are ways of pleaſantneſs, and that all her paths are peace:* But ſome *duties* are attended with *greater* difficulties and trials, and practiſed with *ſuperior* degrees of mortification; they directly croſs the grain of corrupted nature, and oblige us to renounce many of our favourite paſſions: But *praiſe*, when performed in a right manner, has an immediate tendency to enlarge our views of the *divine perfections*, to inſpire us with a joyful ſenſe of his *excellent goodneſs*, and make every part of duty pleaſing and delightful. --- When we *confeſs* our *ſins*, we *look inward* upon our corrupt hearts, and make ſorrowful reflections upon our guilt and folly, in violating the laws of our Maker and Sovereign: But when we engage in the work of *Praiſe*, we *look up* to the unſpotted majeſty of Heaven, and fix our thoughts upon that aſtoniſhing goodneſs, which is the fountain of our beings, the foundation of all our mercies, and the vital ſpring from whence we derive all the bleſſings of time and eternity.

PRAYER is ſuited to a ſtate of *indigence* and *want*, and peculiarly incumbent on us in a day of affliction and diſtreſs: But *Praiſe* is the employment of thoſe who are raiſed *above* the *frailties* and *neceſſities* of this inferior ſtate, who are entered into the world of *uninterrupted* joy and *eternal* triumph. Therefore the Pſalmiſt calls upon all creatures, to engage in this deſirable duty, *Praiſe ye the Lord; for it is good*

to ſing praiſes to our God; for it is pleaſant, and praiſe is comely for the upright. --- When God had ſignally preſerved him, in a time of eminent danger, and delivered him from the hands of his treacherous and malignant enemies, he reviews the divine goodneſs with a thankful heart, and breaks forth into the moſt triumphant expreſſions of gratitude and joy. *Thou haſt turned my mourning into dancing, thou haſt put off my ſackcloth, and girded me with gladneſs, to the end that my glory may ſing praiſe to thee, and not be ſilent; O Lord my God, I will give thanks unto thee for ever.*

A conſcientious practice of this duty, has alſo a happy tendency to inſpire us with an high indignation, againſt every thing that is diſpleaſing to God. --- A *warm ſenſe* of the divine goodneſs, places the *folly* and *ingratitude* of ſin in the cleareſt view, and diſcovers its higheſt aggravations. --- Has God by an indulgent providence defended us from the *malice* of our enemies. --- Has he with a bountiful hand ſhowered down upon us numerous and *unmerited* bleſſings. --- Has he encompaſs'd us *with his favour as with a ſhield*, and made abundant proviſion, not only for our temporal but eternal welfare, and ſhall we be ſo ungrateful as deſpiſe the authority of our *generous* benefactor? ſhall we dare to violate the commandments of our *ſovereign* Lord? *How can* we *do this great wickedneſs, and ſin againſt* ſo good a *God*, ſo condeſcending a Maſter, ſo compaſſionate a Father!

AND as it has a happy tendency to reſtrain us from *ſin*, ſo it powerfully engages us to the *duties* of *religion*. The curſes of the law are adapted to awaken mankind out of their ſecurity, the terrors of divine wrath may *reſtrain* from the commiſſion of ſin; but love alone will excite us to *devote* ourſelves to the ſervice of God, and preſerve us *ſtedfaſt and unmoveable, always abounding in the work of the Lord*: And if our hearts are enlarged with a ſenſe of his love, we ſhall run with ſwift obedience in the ways of his commandments: The language of our hearts will be, --- "I am *unworthy* to breathe in God's "air, to tread upon his earth, and to receive the "common mercies of life; I have *ungratefully* "deſpiſed his excellent goodneſs, I have abuſed "his aſtoniſhing patience, I have affronted his "unſpotted holineſs, I have provoked his diſplea- "ſure by *numerous* and *repeated* iniquities. --- Yet "*he hath loaded me with his benefits, and crowned me* "*with loving kindneſs and tender mercies. The lines* "*are fallen to me in pleaſant places, and I have a* "*goodly heritage. --- What ſhall I render to the Lord* "*for all his benefits? I will take the cup of ſalvation,* "*and call upon the name of the Lord.*

I SHALL only add, --- By *praiſing* God upon *earth*, we prepare ourſelves for the *exalted ſervices* of *Heaven*. Praiſe *was* the employment of our *innocent nature*, while ſurrounded with the delights of paradiſe, --- *ſhould* accompany us thro' every

period

period of our *pilgrimage* upon earth, and if practiſed in a ſuitable manner, *will be* our perpetual entertainment in *Heaven*. The *language* of heaven is praiſe. -- There the innumerable nations of redeemed ſinners, and the univerſal hierarchy of unſpotted angels, celebrate the praiſes of God, without *jarr* or *diſcord*, with uninterrupted *harmony* and *love*. --- And the more we are engaged in this work upon *earth*, the more intimate communion we have with *angels and archangels, with cherubims and ſeraphims, and the ſpirits of juſt men made perfect*, and the better ſhall we be diſpoſed to join in the ſacred exerciſes of the NEW JERUSALEM, thro' the boundleſs ages Eternity.

THUS I have attempted to convince you, of the great *reaſonableneſs* and *advantage* of praiſing God for his mercies. --- I now proceed to the APPLICATION of my Diſcourſe, which is to ſtir you up to the *performance* of this excellent duty.

NEITHER gratitude to God, nor good-will towards men; neither love to our nation, nor the regard we bear to our own peace and proſperity, will permit us to be ſilent upon *this joyful* occaſion.

GOD has ſurrounded us with many bleſſings, which deſerve our grateful acknowlegements; and we in this CITY are under *ſingular* obligations to celebrate the praiſes of his goodneſs: Tho' we have met with many loſſes in *trade*, by the captures of

our

our veſſels, tho' we have ſuffer'd conſiderable damage on our *frontiers*, by the incurſions of a barbarous enemy; yet our *Sea-coaſts* have been wonderfully preſerved from foreign invaſions, our *Land* has bro't forth the fruits of the earth in plenty, and this *City*, which has frequently at this ſeaſon, been viſited with a *mortal ſickneſs*, has hitherto been favoured with a comfortable ſtate of *health*: Above all, we enjoy the light of the *glorious Goſpel*, and have an happy opportunity of hearing *the things that belong to our eternal peace*. --- Theſe are Bleſſings which deſerve to be remembered with the higheſt *gratitude*, and to be celebrated with the loudeſt *praiſes*.

But we are *this day* particularly invited to return thanks to our heavenly Father, for his goodneſs in defending our King and *Nation*, from the attempts of a *Popiſh Pretender*, when we were threatned with the *loſs* of every thing, that is dear to us, either as *Men* or *Chriſtians*, as *Engliſhmen* or *Proteſtants*.

When we look back, and conſider the events of the laſt year, we cannot but ſee that all our valuable enjoyments were in *uncommon* danger of being made a ſacrifice to the aſpiring ambition of France, and the antichriſtian bigottry of Rome. The enemies of our happy conſtitution, from a *contemptible handful*, ſoon increaſed into a *formidable hoſt*, from a company of abandoned fugitives, form'd themſelves into a numerous army: For a time they were attended

with *unexpected* ſucceſs; they march'd thro' the *North*, without any conſiderable oppoſition, took poſſeſſion of EDINBURGH, the *Capital* of that part of his Majeſty's dominions, and with raiſed hopes of victory *penetrated* even into the bowels of SOUTH-BRITAIN. --- But He who ſitteth upon the circle of the earth, and governs the affairs of this lower world according to his ſacred pleaſure, put a ſtop to their mad career, and ſaid to the *ſeditious multitude*, as to the *ſea* itſelf, -- *Hitherto ſhalt thou come, but not further,* -- *and here ſhall thy proud waves be ſtayed.* --- When our enemies were ready to think the day was their own, and that they had hardly any thing to do but to ariſe and divide the ſpoil; -- then did God appear, and own our righteous cauſe; then was the LORD OF HOSTS our *ſtrength* and our *ſhield*. He ſo intimidated the hearts of the *Rebels*, that in the midſt of their boaſted ſucceſs, they precipitately fled before the conquering Arms of his *Royal Highneſs* the DUKE, and when they could flee no further, fell a ſacrifice in the field of battle, to their own *traiterous* and bloody deſigns.

How juſtly might God, as a puniſhment for our ſins, have permitted theſe ſons of *rapine* and *violence* to have ſucceeded in their wicked attempts! Our iniquities greatly expoſed us to the wrath of offended heaven; for verily we are a *ſinful People*, a *Nation laden with iniquity*, a *Seed of evil-doers!* Our long continued *peace* had rendred us ſecure,

tho' defil'd with the *groſſeſt* abominations; our *plenty* has been abuſed to the moſt *ſhameful* exceſſes. --- Never was there ſo much *profaneneſs* in our ſtreets, -- ſo much *luke-warmneſs* in our churches, -- ſo univerſal a *corruption of manners* among all orders and degrees of men. Verily we, and our nation, have ſpurned at the bowels of divine mercy, which have yearned over us for good; we have *lifted up the heel* againſt him, who has *ſtretched out his arm* for our ſalvation; --- with *Jeſhurun*, we *have waxed fat and kicked* againſt our generous benefactor: How juſtly might God, to puniſh our ſtupidity and ingratitude, have delivered us into the hands of them that hate us with an *implacable* hatred.

It is true, we have this advantage of our adverſaries, we maintain the *purity* of the faith, and they have corrupted it with many *defiling* mixtures. --We worſhip God according to the *pattern in the Mount*, the methods preſcribed in his word; they blend it with a thouſand *ſuperſtitions* of their own invention, and imitate many of the *groſſeſt* idolatries of the gentile world. --- But tho' we have a *better Faith*, yet it is to be feared we are not more *holy* in our *practice*; tho' we have a *purer worſhip*, it is to be feared we are not more *ſpiritual* and *zealous* in our *devotions*; tho' we make an high *profeſſion*, yet is it not too evident, that we *walk* contrary to our ſacred engagements.

Did Atheiſm and Infidelity, a contempt of God and the inſtitutions of his houſe, ever more *viſibly* prevail, ever more *openly* triumph, than in the kingdoms of *Great Britain and Ireland*, and theſe diſtant *Provinces* dependant upon them? -- What an open *violation* of the *Sabbath* is viſible in our towns! -- What *horrid impieties* are continually heard in our ſtreets! --What *brutiſh debaucheries* are daily practiſed even by thoſe, that *profeſs* to be the diſciples of the Holy Jeſus, and *expect* to be ſaved by his invaluable merits! --- What then had we to look for but that God would have employ'd the ſword of our enemies to avenge the quarrel of his violated Covenant? How clearly would his righteouſneſs have ſhone forth, if he had deprived us of thoſe privileges which we have ſo wantonly abuſed!

How deplorable would have been the condition of *us*, *our nation*, and, in all probability, of all the reformed *nations of EUROPE*, had God permitted our antichriſtian enemies to ſucceed in their deſigns! --- We muſt have changed a lawful Prince for an uſurping Tyrant, the liberties of *England* for the oppreſſions of *France*, the proteſtant faith for popiſh idolatry; -- for popery and ſlavery are *inſeparably* connected together. Whatever ſome inconſiderate perſons may imagine, we can have *no ſecurity* for the worſhip of God, according to the principles of the *reformation*, under the government of a monarch who is a devoted ſon of that *Mother of HARLOTS*,

who

who thro' a ſucceſſion of ages has been made *drunk with the blood of the ſaints*; -- whoſe conſcience is ſubjected to the tyranny of the BISHOP OF ROME; -- who has ſuck'd in with his mother's milk that *deteſtable* principle, that *no faith is to be kept with hereticks*. ---- What *Proteſtant* ſubjects have to expect from a *Roman Catholic* prince, -- let the ruins of the demoliſh'd temples of our brethren in *France*, -- let the fires of *Smithfield*, which burnt with ſuch *unrelenting* fury in the days of *Queen Mary*, -- let the blood of thouſands of martyr'd ſaints, who have fallen victims to *papal ſuperſtition*, in ancient and modern times, -- declare to the world. -- Let the remembrance of theſe *inhuman* barbarities, be propagated from age to age, that the children yet unborn may learn to renounce the communion of that *pretended Church*, which turns the faith of the goſpel into an *implicit* ſubjection to the dictates of lordly and ambitious *Prieſts*; -- which enkindles in the moſt *gentle* boſoms, the principles of *cruelty* and perſecution, and under a pretence of honouring God, deſtroys mankind by all the methods of *torture* and *violence*.

BLESSED be God, he has delivered our nation from the hands of theſe bloody and treacherous men, and by his gracious providence, left us in the full poſſeſſion of our *civil* and *religious* liberties.-- Bleſſed be God, we are not under the government of one of thoſe *inſulting* tyrants, who know no law but their

own *arbitrary* wills, who ſacrifice their moſt valuable ſubjects to gratify their ambition and revenge. -- Bleſſed be God, we are favoured with a KING, who may truly be ſtiled the indulgent FATHER of his people, under whoſe adminiſtration we may worſhip God according to the *dictates* of our conſcience, and have none to terrify and diſturb us, --- may dwell *under our own vines and figtrees, and have none to make us afraid.*

I AM ſenſible the ſacred deſk is no place for flattering encomiums; but it is the command of our divine Maſter, to give *honour to whom honour, and tribute to whom tribute is due*; and we are enjoined by the authority of an inſpired Apoſtle, not only *to fear God*, but to *honour the King*. I preſume therefore, I may be allowed to ſay, on *this* occaſion, --- That the inhabitants of *Great Britain* live under one of the wiſeſt and *beſt-modelled* forms of government of any of the nations of the earth, in which both the *liberties* of the ſubject, and the juſt *prerogatives* of the prince, are happily preſerved: -- In which, the *different* intereſts of all ranks and orders of men, are ſo cloſely *interwoven* with that of the ſtate, that they muſt *flouriſh* or *decline* together: -- In which, *dominion* and *ſubjection* are ſo wiſely tempered, and bounded by ſuch equal laws, that unleſs the whole frame of our happy conſtitution is diſſolved, the Prince can never degenerate into a *Tyrant*, nor the People ſink into the character of *Slaves*.

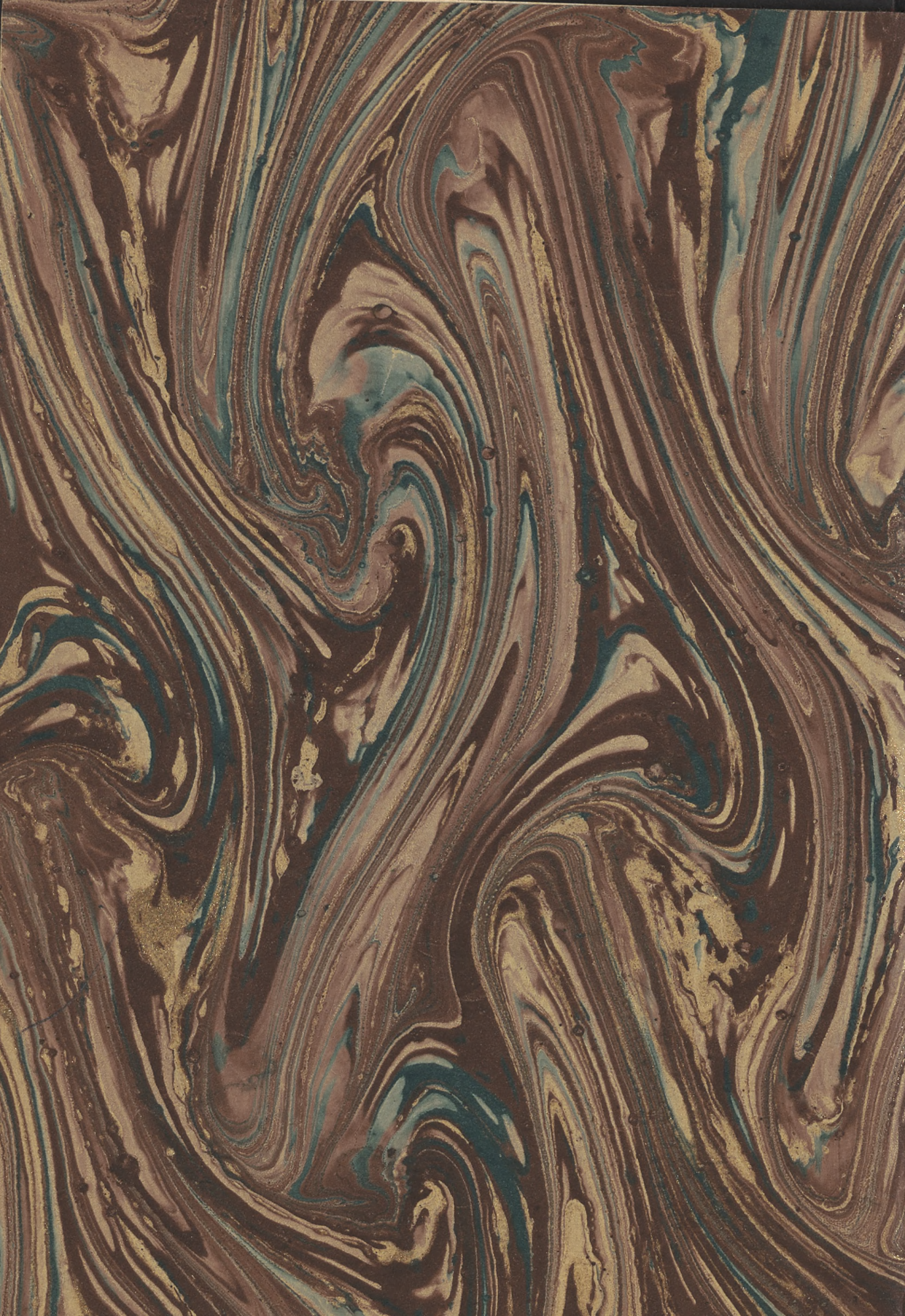
IF

If we look round upon many of our *neighbouring* nations, we ſhall find them in ſubjection to lawleſs *tyrants*, who have eſtabliſh'd their power, by invading the *natural rights* of a free people, -- who make their *arbitrary pleaſure* the ſole *ſtandard* of juſtice, and *ſupport* their thrones only by the *terror* of their guards: While we have the happineſs to behold a prince, ſwaying the ſceptre of the *Britiſh Empire*, who aſcended the throne of his anceſtors, not only with the *free conſent*, but with the *univerſal joy* and *acclamations* of his ſubjects: Who teaches his people their duty, not as *Gideon taught the men of Succoth, with the briars and thorns of the wilderneſs*, but charms them into obedience by the bleſſings of his *mild* and *merciful* government: In a word, who employs his extenſive authority, to protect the liberties of *England*, to maintain the balance of power in *Europe*, and advance the *general* intereſt of mankind.

Let us therefore, with united hearts and chearful voices, praiſe God, who hath given ſalvation to our King, and hath deliver'd our dread ſovereign *his ſervant from the hurtful ſword.* Let this mercy be tranſmitted to the lateſt poſterity, in the brighteſt characters of *gratitude* and *thankfulneſs*, that future ages may celebrate the praiſes of the most High. Let us beware, leſt by our obſtinate continuance in ſin, we provoke the great God, to come out in anger againſt us, and give our watchful and malicious adverſaries

adverſaries a commiſſion to deſtroy us. Let no *intemperate* exceſſes ſtain the beauty of *this joyful* day: But let us render to him, the ſacrifice of a grateful heart, the fruit of our lips, and the obedience of our lives.

To CONCLUDE, with our *praiſes* let us join our unfeigned *prayers* to Almighty God, for our rightful Sovereign King GEORGE THE SECOND, --- That God would continue to protect his Royal Perſon, preſide in his Counſels, give *encreaſing* ſucceſs to his victorious Arms; --- make him an happy inſtrument of reſtoring a ſafe and *honourable* peace to *Europe*,--- and continue the proteſtant ſucceſſion in his *illuſtrious* Houſe, till the Kingdoms of this World ſhall become the Kingdoms of our LORD, AND OF HIS CHRIST:

To whom, &c.

AMEN.